SERMONS AND SERVICES IN THE CHURCHES.

"Fool Preachers and Crazy Church Members," by the Reverend E. C. Jacka-The Reverend Josephus Stephan on "The Church Comforting the World"-"Add Virtue to Knowledge," by the Reverend William Johnson-The Reverend H. C. McPherson on "The Perfect Man"-The Reverend W. D. Bolton on "The Better Life."

At Grace Presbyterian Church the Reverend E. C. Jacka last night delivered his sermon on "Fool Preachers and Crazy Church Members." The fool preacher's mission in life, said he, was to lead men in the paths of true goodness and to comfort them. It is his duty to expose the real sinfulness of sin, not in anger, but with kindness of spirit, so that men may ultimately see the way to genuine happiness.

Those whom the world calls crazy church members should be the men who have manliness to repent of their sins and who contribute to the welfare of the world by leading an upright, sober, industrious life

An interesting sermon on the subject of "The Church Comforting the World" was preached yesterday morning by the Reverend Josephus Stephan at Mount Auburn M. E. Church, South, the preacher taking the stand that the church was much inclined to be an echo of public opinion, instead of leading and correcting it. "This comforting of the world by a truckling gospel," he said, "encourages the belief that no especial carnestness is necessary to escape eternal damnation, and it cheapens genuine goodness. It is this sort of teaching that puts the government of

cities in the hands of the victous." The Reverend William Johnson of Olive Branch Congregational Church preached on the subject, "Add Virtue to Knowledge" It is our first duty, said he, to acquire knowledge of things secular, and then to have knowledge of God. Without the knowledge of God the most finished education in the common meaning of the word is incomplete. This knowledge made us free from the bondage of evil and helps us to breathe the rarer and finer spiritual atmosphere. This true knowledge of God is real-"The Perfect Man" was the subject of the Reverend H. C. McPherson's discourse

at Marvin Chapel yesterday. He believed he said, in the possibility of the existence of the perfect man on earth, otherwise Christ was not the uttermost Savlour. Men believe so implicitly in the imperfection of man that they are incredulous of the posttive state. Perfection evolves from every thing and person and means the conquest of all weaknesses. To perpetuate it one must be firm and true.

Another sermon in the same strain was delivered by the Reverend W. D. Bolton

"The Better Lafe." Those who are worshiping nature in the sylvan glades of the penceful parks, he said, are really nearer to perfection than many others. The reverend gentleman did not deny the existence of the perfect man, but he claimed that he was an impossibility in this city. This much-sought-for perfection was most attainable when one was brought to a vivid realization of one's imperfections.

CHRISTIANS SHOULD ADD

VIRTUE TO KNOWLEDGE.

"FOOL PREACHERS AND CRAZY CHURCH MEMBERS."

The Reverend E. C. Jacka preached at Grace Presbyterian Church last night on the subject: "Fool Preachers and Crazy Church Members." He took for his text: "The prophet is a fool; the spiritual man is mad." sea ix, 7. He spoke, in part, as follows: Shakespeare mays:

"Shakespeare mays:

"There are a sort of men whose visages
he cream and mantle, this a standing poid;
And wilful stillness entertains,
With purpose to be drest in an opinion
of wisdom, gravity, protound concert;
As who should say, "I am Sir Oracle,"
And when I ope my tips, let no dog bark."

"Such are those who declare preachers are
fools, and church members crazy.
"In Hosea's day Israel was backsidden
and debanched with idotatry. The propinelpreacher who exhorted them to return to
ided the backshoers called a fool, and the
faithful, who still worshiped God, they said
were mad. ere mad. "So it is still. The worst and most bitter



MRS, S. G. NEIL, Who sang at the Taylor Avenue Baptist Church yesterday.

WHAT IT REQUIRES TO BECOME A PERFECT MAN.

loves God truly and separates himself from all sinful practices. He never gets drunk, never curses God or man, never lies in business, but is truthful and frank. Does to lil to his neighbor, is industrious, strictly honest, is never found with the rabble in riors, is obedient to the law, never dynamites the homes of the rich or wilfully destroys life, is kind to his wife and children, reads his Bible, says his prayers, goes regularly to church on Sundays to worship God. He lives looking forward to that home beyond the river of death, where he shall believe in peace eternally. Are such men crazy? Are they madmen? The Reverend William Johnson, paster of Olive Branch Congregational Church, preached on the subject, "Add Virtue to Knowledge." In part, he said: "As I said in my last sermon on the di-vine addition table, the foundation to have is faith, Faith in Christ introduces us into

were mad.

"So it is still. The worst and most bitter enemies the church has in Coristian lands are those who have been nursed on her blosom, educated in her schools, a have backsibden. They see nothing but mediaes and folly in religion.

"By the prophet is meant one who heralds or preaches about God; by spiritual man, one who is a member of the church and a worshiper of God. In these two classes to have the church of Jesus Christ, the packers of the church of Jesus Christ, the packers is a fool and the church members and the church members and the church of Jesus Christ, the packers of the spiritual man, as we honesily hold them up before you; then judge of the folly of the peleperate of the spiritual man, as we honesily hold them up before you; then judge of the folly of the peleperate in the way of salvation. In we preacher and the stand upon the Melanthon rocks, shot an arrow into the storm, and the darkness of high were in grees, when Apollo, taking his stand upon the Melanthon rocks, shot an arrow into the help's print is our teacher, and when the planch of the preacher and the east, the arrow flashed a vivid light, and by it they beheld an island on which help's print is our teacher, and when a proving the proposed of the folly on the preacher and the storm, and the darkness of high were in grees, when Apollo, taking his stand upon the Melanthon rocks, shot an arrow into the help's print is our teacher, and when the human family were lost in the ocean of certain light, but in the moment of their relations, the knowledge is that which we learn the body from birth may be of the precise to their God as a thank offering.

"In sacred story we read or a time when the human family were lost in the ocean of certain light, but in the moment of their relations of the proper and the dark are some of the thins we ought to health, and the province of the proper and the characters of the spiritual and the province of the proper and the characters of the spiritual man, and the character of the province of the proper an

life will bear better fruit than the life whose bitter fruitage is so much lamented. 'The better life is a reconstruction, not merely a construction. Jesus said of it. 'Ye must be born again.' The moralist and ethical culture folk, the nature worshipers who picnic on Sundays in sylvan shades and park peacefulness are constructing more nobly than some, but there must no a reconstruction before the divinest life is attained. Naturalistic ethics, though it spells some of its words with large capitals, lacks that vital element 'which worketh in you, both to will and to work for his good pleasure.' Mr. Spencer claimed that there was no need for religion only to enforce moral duties; Mr. Mill asserted that religion was a force only because it came early in the moral development, yet listery, conscience and Scriptures prove that morality is only the fruit of and complementary to religion. It is Jesus, and not man, who saves men from sin.

To lay hold on the grantine life men mentary to religion. It is Jesus, and not man, who saves men from sin.

To lay hold on the granine life men must recognize their present imperfections. The sinner can resist certain temptations, he can do many noble deeds, but he cannot by his own volition bring his character into conformity with God's moral law. Man has a certain range of freedom of choice, but the power to be perfect comes from without Observation convinces that there is something lacking that no man in this city

thing tacking, that no man in this city is perfect.

"There must be continues effort woward completeness if men would attain onto the life which is life indeed. Imperfection does not justify inactivity. Imperfection does not exclude power, and completeness is commanded by Christ and Paul. Life demands effort, Apathy begets antipathy; singulation is death.

"This effort for completeness for the di-

This effort for completeness, for the diviner life, may mean conflict. Jesus himself increased in wholes and in favor with God in his efforts for a more complete life. Krupp gams, Mauser rifles, warships, allied forces and demembered nations have so far been indispensible to national growth and highest usefulness; trusts, strikes, boycotts are the universal laws of municipal life; Jacob's wrestling, Job's test and Paul's thorn all come somehow in the personal efforts for completeness. There may be whys and wherefores, but the fact remains. There are some who grow peesfinistic at so much evil and couffet, and especially at the destruction of Christians and their work in China. All these things are birthpains—not deathpains. Out of it all will come better conditions, higher national and individual life. In the unfolding of the spiritual life ethics and religion must not be divorced. James Lane Allen, in The Reign of Law, leaves the impression that natural laws and apiritual laws are identical. This is fatally erroncous; there may be analogy, but not identity. There is neither perpetual motion nor self-evolution. The divinest powers and forces of the universe are given to him alone, who is sairt alled. The Holy Soirt viner life, may mean conflict. Jesus himself increased in wholem and in favor with God

The Reverend H. C. McPherson, paster of Marvin M. E. Church. South, preached yes terday on the subject, "Mark the Perfect Man." In part, he said:

"What manner of man is he? Is he a product? Was he born or made or born and mide? Does he exist here clothed in fleain by marking the post of the born of man is he? Is he a product? Was he born or made or born and mide? Does he exist here clothed in fleain? What does it coult Ask the positionist at thousand questions about it and his answer comes forth. Search and find.

"Is not every imperfection of saic life tummally and unrough? Is not the code of perfection life only? What does an imperience being floor for the discourse. But for every question you require an analyse life was any more things would be true. You are a overwhele on serious questions, or whe you are death to yourself and poles on to your frends, harding never marked the perfect man.

"Who is the perfect man." Why kind himman who is perfect man. Our younder at its creation. Physically, he was without fault. One has said that an early and the cold is a considered to be created the perfect man. Our younder at the end of battle these works are linguistic. Orallance comes easy when hefores come leads in the said. There was no cloud under the consideration of the perfect man of the subject. Why the perfect man of the condition of those about the perfect man of the condition of the said and made an honest cloth in select the life is the summaly and unrough? It is not the condition of the case and the perfect man. Our younder at the end of battle these were as a finguism. When we know the truth as it is most reasonable proposition to heart the end of battle these were as a finguism. The perfect man is the sound, well man throughout his whole being. His spart set?

"The perfect man is the sound, well man throughout his whole being. His spart set?" In the converted the perfect man is the sound, well man throug

REVIVAL BEGUN AT TAYLOR AVENUE BAPTIST CHURCH.

yesterday morning at Taylor Avenue Hap-tist Church. Mr. Nell took for a text Acts 1. 8. "Ye shall receive power when the Hoty Ghest is come upon you." He said: "Power is the thing needed and the thing promised. The same energizing force which was in the early churches is needed to-day. See Section from Section 2. A street of the control fesus was unwilling to enter upon his minstry until the Holy Ghost came. The de-ciples were commanded to await at Jerusa-lem until they were in like manner pre-pared. It is a missible to think that the Holy Spirit was not present in Old Testa-

an all-sufficient Savior from all sin. The Gospei-ministry which does not preach to the conscience and condemn sin in high and low, without regard to the mere personal consequences, is not the ministry commissioned and authorized of heaven. When it subordinates its duty to that of discussing secular themes, avoiding the real measure to be delivered, or making its Gospei fragmentary—a nort of rose water moral code, beautiful and fragrant, but also dutely powerless as a spiritual fractor, it is easy to see how the world will applaud and encourage it; because in it there is the highest element of comfort to a life of sia. We have preaching enough, but when you extract all the theological dislectics and wranglings—the discussions of the secular phases of life, the material laterests of the church, and the meddling of current events, you find the bulk of real Gospei truth comparatively small and proportionately weak. The temptation of hournalism has become the temptation of the pulpit, and that is to truckle to, and become an echo of, public opinion, instead of creating it. The public, in morais, needs a master and not a slave to deal with it, but the two great agencies, the press and the pulpit, which ought to be masters, are too often slaves. The press may more early be excused, for it does not profess to be a teach-

are not so isad.

"The church's indifference to questions of public morals is another means of comfort to the world. There is nothing which gives the vicious clauses of society greater than the sumineof public morals is another means of comfort to the world. There is nothing which gives the victous classes of society greater satisfaction, in our times, than the supineness with which the church of Christ treats the questions which relate to the betterment of society, the enforcement of our laws, and the purity of our politics. It is very common for Christians to shirk all responsibility and forget that we are our brother's keeper, and that it is just as great a sin to fail to prevent cril as to be the author of it. If we claim all the privileges of citizenship, we cannot be exempted from its duties. Our being Christians ought to make us the more faithful in the discharge of the same. If the church does not take hold of these moral questions, who will? When we fail to exercise the right of franchises, we are thereby putting into the hands of the moat victous elements the power to control our Government, and put had men in office. Who is responsible for the perpetuation of so many evils and vices, such as are common in this great city, if not the good people who take so little interest in their overthrow? One reason that sin thrives in so many public and shameful forms, and in open defiance of all law, is because we Christians have been going on queetly letting the world drift in the wild current of lawlessness and sin. There is a wonderful dornant strength in the church, which, if it could only be aroused and united to save our city from the fact that this letharay is a comfort to the fact that this letharay is a comfort to the lawless and weekless element, is that whenever the church has aroused herself and made an honest effort in this direction, it has created the greatert antagonism and the most singuine. The argument for the fact that they letharay is a comfort to the lawless and weekless element, is that whenever the church has aroused herself and made an honest effort in this direction, it has created the greatert antagonism and the most violent opposition. When all men speak well of her, she had bette

only believes theoretically that men are sinners, and condemned to eternal death, manifesting no special earnessess of concern about them, and putting forth no effort to lead them to Christ, this very indifference must be a great comfort to them. They reason that if other Christians believe there is no danger then this thing of being in danger of losing one's soul must be a myth. Why be concerned about salvanen if these who profess to believe so much concerning it anow no concern?

"The inconsistency and worldiness of the cherch, the last tiem of comfort I mention. There is a well-defined lifed in the middle of all men, whicked as they may be, of what a Christian ought to be and do to be consistent. None are more critical and Seem better acquainted with a Christian's character and duties than those why make to pretense. Every little deviation from the right not to speak of glaring sin is quickly noted, and becomes to them a source of great encouragement to continue in a life of ungodliness. While it is unreasonable to let another's acts affect our fidelity, yet this is the most natural and common thing in justifying a life of sin, How comforting indeed to the nonprofessing to see the professing church member guilty of the same acts he himself commits. When it is seen that the world, with all its spirit, and its maxims, and its aims, is being reflected by the church, and its seal the very profession of the lowly, unselfish, forgiving, self-sacrificing spirit of their habits and conduct. There must be a marked difference, in many particulars, between the slimer and the Christian, and when their lives run on the same level of world motive and conduct, when one does not seem to be more happy or patient than the other, as grasping and self-seeking, as dishonest and untruthful how can we exceed the conduction of t

LATTER-DAY SAINTS' SERVICES.

ganized Church Dedicated. ganized Church Dedicated.

Glasgow Avenue Chapel of the Reorganized Church of Jesus Christ of the Latter-Day Saints was set apart to the worship of God yesterday morning, with appropriate services, conducted by the pastor, Elder Arthur Allen. An audience which taxed the capacity of the building was present, and a special programme of song was rendered by the choir. In his address, which was based on the text, "Jesus Christ the same yesterday, to-day and forever," Eder Allen touched on some of the doctrinal points of the church, as opposed to the practices of the Utah followers of Joseph Smith.

WATERLOO GOLDEN WEDDING.

County Judge and Wife Celebrate Half Century of Married Life.

REPUBLIC SPECIAL

Waterloo, Ill., Sept. 2.—County Judge and
Mrs. Paul C. Brey celebrated their fiftieth
wedding anniversary to-day. The celebration was quiet and informal, but a large
number of friends called, and there was
an extensive family dinner. The Judge
was born in Berlin, Germany, and came
to this country in 1849. His people located
in St. Leuis, where his father was professor of languages in the Christian Brothers'
College in 1856. He came to Monroe County, Illinois, in 1858. Mrs. Brey was born
here. Her maiden name was Sophia A.
Durfee, a direct descendant of the Durfees
who came over in the Mayflower. Judge
Brey has been a lifelong Democrat and
was County Clerk for twenty-five years
until 185t, when he became County Judge
Mr. and Mrs. Brey have nine children and
affeen grandchildren. Half Century of Married Life.

LOUIS GROSS A SUICIDE.

Wounded in Cuban Campaign-Desired Soldier's Funeral.

REPUBLIC SPECIAL.
Eldorado, Ill., Sept. 2.—Louis Gross, aged 25 years, committed suicide by taking morphine last night. He was found dead in bed at 3 o'clock this morning. He had bed at 3 o'clock this morning. He had been on a spree for several days. Yesterday he raised a disturbance at the Grand Hettel, which is owned by his father, who had him arrested and placed under peace bond.

He left a note saying that he wished to be buried in his uniform in the National Cemetery at Mound City, Ill.

He was with General Shafter in the bat-tle of Santiago, where he received a wound in the left knee, which disabled him from further service, and he was retired on full pay.

They are appreciated by critical smokers because this mixture produces the mild Havana aroma taste without the depressing effect of heavy all Havana

Price, \$2.25 per 100. SCUDDER-CALE CROCER CO., PETER HAUPTMAN TOBACCO CO., Distributers, St. Louis.

Marcus Feder, Cleveland, O., Manufacturer.

ATTENTION, TAXPAYERS!

I am now ready to receive payment of CURRENT REVENUE TAX BILL for 1900.

All persons paying same during the month of September will be allowed a rebate on their CITY TAXES at the rate of 8 per cent per annum.

CHAS. F. WENNEKER,

Collector of the Revenue.

RAILROAD TIME TABLE.

	ST. LOUIS	S-TIME.
als and Departures of Trains at Union Station.		Train, Depart, Arrive
except Sunday.	iiSaturday and Sunday only. "Daily except Saturday. Except Monday.	Valley Park Accommodation 17:19 ann;19:29 an Valley Park Accommodation 18:29 am 18:15 ar Valley Park Accommodation 19:30 am, 71:25 pm Texas and Kansas Mail for Carthage Jopin, Wichts.
AIR LINE. VILLE EVANSVILLE AND ST. LOUIS CONSOLIDATED RAILROAD. Depart Arrivs. Is Express—Centralis. Vernon Mount Car- Princeton, Louisville, ington, Philadelphia and York *5.00 pm *5.00 pm Vernon Accommodation 5.00 pm *8.00 pm Ne Limited to Louis- Washington, Raitimore, delphia and New York. *2.55 pm *6.00 pm		Arkamas City, Oriahoma, Indias, Galveston and Fort Worth Valley Park Accommedation 1139 pm 418 pm Pacific Accommodation 1139 pm 1132 an Valley Park Accommodation 1139 pm 1132 an Valley Park Accommodation 1139 pm 1132 an Valley Park Accommodation 1239 pm 1135 pm Pacific Accommodation 1230 pm 1135 pm Valley Park Accommodation 1230 pm 1135 pm Valley Park Accommodation 1230 pm 1135 pm Vestern Express for Smith, Emils Corsicant, Austin, San Antonio, Houston and Galveston Western Express for Vinita, Oklahoma, Carthaga, Joplia,
BIG FOUR.		West

att. Louisville, Wash-

Jacinneti, Leziwelle, Pitts-burg, Washington, Baltimore, Fulladelphia and New York Fast Mali Jacinneti Accommodation, Jinetanati, Leziwelle, Fitts-burg, Washington, Baltimore, Fhiladelphia and New York Royal Hipe Limited. Vest Bladen and French Lick Springs via Monon Route... *5:20 am *6:53 pm

BURLINGTON ROUTE-ST. . L, K. & N.

Burlington

Local to Hamiliasi

For Quincy and North

For St. Faul, Minneapolis, via

East Side lines, Illinote and
Wisconsin

The Burlington-Northern Pa
Cife Express, for Kansas
City, St. Joseph, Northwest
Nebraska, Black Hills, Wyo
ming, Montana, Washington

Puget Sound, Portland and
Oregon

The Twin City Express, for

Minneapolis, St. Paul and

Lowa

The Nebraska-Colorado

Express, for Denver, Colorado,
Ciah and Pacific Coast, via

St. Joseph

For Northern lowa, St. Paul

and Minneapolis

For Northern lowa, St. Paul

and Minneapolis

For Northern lowa, St. Paul

and Minneapolis

For Dubuque and La Crosse, St. pim [6:39 am

For Billinois, via East Side line

to Rock Island

For Dubuque and La Crosse, St. pim [6:39 am

For Bansas City, Omaina, St.
Joseph, Denver, Nebraska,
Colorado, Utah and Pacific

Coast, also Northwest

Local from Hamilias

For Alton-Leave 1:30 a. m., daily; E.12 a. m.

Call from Hamilias

Local from Hamilias

English St. Joseph

For Alton-Leave 1:30 a. m., daily; E.21 a. m.

Call from Hamilias

Local from Hamilias

English St. Joseph

CHICAGO AND ALTON.

Glasgow Avenue Chapel of Reor-CHICAGO AND ALTGN.

Jacksonville Accommodation. 15:35 pm 118:34 am CHICAGO, PEORIA AND ST. LOUIS RAHLWAY—(C. P. & ST. L.)

Train.

Alon, Clifton Terrace Chantalogue and Grafton. 16:02 am 18:35 a CLOVER LEAF. Train.
Toledo and New York Express. Sils am 155 pm
Toledo and New York Express. 715 pm 156 am COTON BELT.

redo 5:15 pm 7:25 am Memphis and Hot Springs Express 8:27 pm 7:36 am

Train. Depart. Arrive.
Northern Lines. Depart. Arrive.
Nerthern Illinois Express.
Stringfield, Freeport and Dubuque. 7:22 am *7:28 pm
Chicago Daylight Special 12:20 pm *5:20 pm
Springfield Accommodation 4:15 pm *6:20 pm
Springfield Accommodation 4:15 pm *6:20 pm
Springfield Accommodation 4:15 pm *10:46 am
Chicago Daylight Special 5:10 pm *7:24 pm
Southern Lines.
Marion 300THERN LINES.
Paducah Mail and Express—
Murphysboro, Carbondale and
Marion 7:24 pm
New Orleans Fast Mail—Cairo,
New Orleans Fast Mail—Cairo,
Memphie, Jackson, Tenn,
and Texas Express, Nashville, Atlanta and Jacksonville, Atlanta and Jacksonville, Atlanta and Jacksonville, Marion, Cairo, Sparta and
Chester 5:25 pm *11:22 am
Accommodation—Murphysboro, 4:25 pm *11:22 am
Accommodation *1:25 pm *1:22 am
Accommodation *1:25 pm *1:25 pm *1:22 am
Accommodation *1:25 pm *1:2

Consider Murphysicro, 11:25 pm 11:22 am Accommodation—Murphysicro, Martin and Creal Springs. 4:25 pm 21:22 am Orleans Limited—Care. 4:25 pm 21:22 am Memphia, Dixte Flyer, Nashville, Atlanta and Jackson ville, Fla. 5:24 pm 7:25 am

MISSOURI PACIFIC RAILWAY.

MOBILE AND OHIO.

Train. Special Depart. Arrive. Southern Special Case of the Murphystora, Sparta, Chester and Percy Accommodation . N.:19 pm 111-25 am M., K. & T. Train.

Jefferson City, Colorado, Sedalia, Clinten, Fort Scott, Parsons and Indian Territory Express Fort Worth, Dallas, Waso, 7:15 am 7:21 pm Fort Worth, Dallas, Waso, 7:15 pm 7:21 am Fort Worth, Dallas, Son An-torio and Galveston Express 7:15 am 5:51 pm Sedella, Nevada, Fort Scott and Denisco Express ... 5:25 pm 7:21 am

ST. LOUIS-PEORIA LINE. (See C. St. P. & St. I.) ST. L. K. C. & C. R. R. "ST. LOUIS LINE."

ST. LOUIS MERCHANTS BRIDGE TER-

SERVICE.

Enstbound-Leave Eighth and Gratict Streets, except Sunday, 4:26, 6:28, 7:27, 8:51, 19:36, 10:38 a.m., 17:30, 1:42, 2:46, 4, 6:36, 6:35, 5:27 p. m. Saturday and Sunday only-11:48 p. m. Sunday only-15:48, 7:44, 6:18, 5:39, p. m. Sunday only-16:49, 5:44, 6:49, 8:28 p. m. Saturday and Sunday only-16:49 p. m. Sunday only-16:49, 3:414, 4:44, 4:45, 4:46, 4:41, 2:41, 2:47 p. m. Saturday only-4:49 p. m. Sunday only-4:59 p. m. Sunday only-4:5

VANDALIA LINE.

Train.

Fast Mail

Fast Mail

Trains Near 30 and 31, New

Nork, Philadelphila, Baltimores
and Washington Speedal.

Indianapolis and New York

Local

New York Limited

Petoskoy and Mackinsus Limited

Columbus and Eastern Express

Vardalla Accommodation

Ladinapolis and New York

Express

Life pm *1125 pm *2131 pm Vardalla Accommodation

Ladinapolis and Seastern Express

Vardalla Accommodation

Ladinapolis and New York

Express

Tast Mail

Table pm *1145 pm *2140 pm Fast Mail Eastern Line.

Train.
Continental Limited-Detroit,
Niegara Falls, Buffalo, New
York and Beaton.
Toledo, Detroit, Ningara Falls,
Buffalo, New York and Boston
Fast Mail
Meleight Limited Detroit,
Fuffalo, New York and Boston
Fast Mail
Meleight Limited Detroit,
Fuffalo, New York and Boston
Fast Mail
Meleight Limited Detroit,
Fuffalo, New Fork and Boston
Chicago Line.
Banner Express—Chicago 11:20 pm 2:00 pm
Chicago Line.
Banner Express—Chicago 2:40 am 8:51 pm
Banner Limited-Chicago 11:20 pm 7:25 am
Muldight Limited-Chicago 11:30 pm 7:25 am
Muldight Limited-Chicago 11:30 pm 7:25 am
Kansas City Line. Northwestern Lines.

West Moberly and Kansas
City Local
Moberly Local
Soft pm 'Hels am
East Decatur Local (Sanday only) (15 pm 'Hels am
Suburban Trains.

 ville, Pla.
 \$8.44 pm
 7:26 am
 \$8. Charles
 55.69 pm
 7:26 am

 L. H. & ST. L. RY. (Henderson Route.)
 Beforeon
 18:15 pm
 98:10 am

 Train.
 Depart. Arrive.
 Ferguson
 8:29 am
 8:49 pm

 Pact Mail—Owendoro, Clover-ject, Louisville and the East 8:28 am
 7:16 pm
 Perguson
 8:29 am
 8:60 am

 Eastern Express Owensboro, the Expre